The Bombay Guardian.

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WEEKLY REVIEW.

—The *Christian* points out that a mistake has been made by the Melburne Evangelistic Committee in fixing upon Nov. 25 to Dec. 2 as the week of universal prayer for Young Men, this year, the second week of November having been designated for this purpose, at the Hamburg Conference, in 1875. The week of prayer for this object will therefore begin to-morrow, and will include the following Lord's Day.

—In the *Christian Advocate* published at Buffalo, N. Y. we find a letter by Rev. W. P. Barker, formerly missionary at Rutnagherry, giving an account of Mission-work at that place, and pleading for aid to build a mission-house, urgently needed there, he says, as the health of the present missionary, Rev. Mr. Seiler, is much jeopardized by the unhealthiness of his present dwelling-place.

—Our memory betrayed us in speaking of our neighbour Mars as corresponding in size to the earth. He is leaner than we thought; less than 5,000 miles in diameter. It appears that the nearest of the two moons lately discovered requires only 7⅓ hours to perform her revolution about the planet, being only a third of the time required by the latter for a revolution on its axis. It is thought by some that this fact is fatal to the nebular hypothesis, and it certainly appears so.

—We used to be told that the sun was about 92 millions of miles from us. Some observations of Jupiter's moons led to the belief that this was in excess of the real distance by a million or two of miles. But the observations made in connection with the transit of Venus in 1874, just published, show the mean distance of the sun from the earth's orbit to be 93,300,000 miles, the mean solar parallax being 8·760 seconds.

—We have been favoured with a copy of the 10th Report of the Foreign Mission Association of the Society of Friends. It tells of good work done in Madagascar and in India. The first missionary of this Society landed in Madagascar ten years ago. In the simple style of the Friends the missionaries are designated thus: Samuel Clemes, Helen Gilpin, etc. This is apostolic. Paul says: "Only Luke is with me: take Mark and bring him with thee. Salute Prisca and Aquila." Henry E. Clark sends a Report from Antananarivo; and there are reports from William Johnson, Louis Street, Sarah Street, Samuel Clemes, R. M. Clark, Elizabeth Kingdon and some others, all from Madagascar. There is an interesting Report of a journey taken by Louis Street to the S. E districts of Madagascar. We have marked some passages of this for our columns. The Committee say:

"It was the first time that a European Missionary had travelled through the more distant parts of the country then visited, and much interesting information, likely to be very helpful in the future, was obtained; and, we trust real good was accomplished. We much regret, however, to state that this journey resulted in some painful complications with the Malagasy Government, which have made needful the return of our friends Louis and S. T. Street; and hence the loss of their valuable services."

Louis Street says:

"Six years ago, I made a visit to the southern part of the island, extending my journey to the farthest point ever reached by any missionary. As I retraced my steps, it was with the feeling that I might one day return and make an endeavour to carry the Gospel to some of the dark heathen tribes who live among the mountain fastnesses in the south east. And now this has been accomplished. A journey of this kind could not well be undertaken without a suitable companion, and Mr. Sibree was liberated by the L. M. S. to accompany me. We left Antananarivo on the 23rd of May, scarcely knowing what our route might be after leaving Fianarantsoa. We had less difficulty in communicating with the distant tribes than we expected. We also found a large population, the very existence of which was previously unknown to us; and among these ignorant heathen we were received with a willingness, and often with an eagerness, beyond anything we had reason to expect."

The missionaries appear to be engaged in preaching, teaching, preparation of Native evangelists, translation of the Bible, a new dictionary of the language, itinerancies, etc.

In India, Hooshungabad is occupied as a centre. A mission bungalow has been erected. Charles Gayford and wife, and Rachel Metcalfe occupy this mission, and find a good deal to encourage them. The latter is an invalid, yet does not spare hers lf in the work of teaching Native children. We were much impressed with her self-denial and devotion last year, at Sohagpore, when we had the pleasure of seeing her engaged in her labour of love, though needing to be wheeled from place to place in the school-room, at a distance from the Station, solitarily labouring for the Master. Mr. Gayford reports the conversion of two very promising young Hindoos, students at the Government School, who attended his Bible classes, and were thus brought under the power of the truth.

—It is matter of congratulation that the Government of India have decided to put a stop to the publishing of lotteries and race sweeps. This scandal ought to have been arrested much sooner. The demoralization of the mind of the Indian public has now gone so far that there will be no end of ill feeling manifested, which would have been obviated if the Government had been decided in its action, from the beginning.

—We have seldom attended more deeply interested audiences that those that have listened to Miss Drake, nightly, this week, at Falkland R Hall. She has spoken with a simplicity, a naturalness, a clearness, a force and an unction that have made her words to be fraught with blessing to many. The word has not returned void. The old old Story falls very attractively from her lips. Numerous illustrations drawn from her own experience and observation, help to elucidate her meaning and enforce her appeals. Many Christians have been brought to see more clearly the fulness of their privileges in Christ, and to exercise appropriative faith for the supply of their spiritual needs. Many have felt themselves rebuked for their unbelief and worldliness and defective walk. And some that knew not the Lord have sought and found grace abounding.

The following is a meagre sketch of Miss Drake's discourse on Thursday evening.

What is it to come to Christ? Of course, the meaning is not to come physically. Neither is it to come in the way of resolution. Resolution implies the presence of something distasteful to be overcome; the mind is in a forced attitude; there are feelings and tendencies that need to be suppressed. Coming to Christ is not a matter of feeling; a certain state of the emotions. Who is Christ? What is his character? Christ is one that regards as infinitely desirable the well-being of the universe. Love divine is the sum of his perfections. This is the choice of Christ,—universal well-being. To come to Christ is to come to one in whom this infinite benevolence is enthroned, and implies the heart's entire assent to the reign of infinite benevolence. You are a creature of choice; all your past life is the outgrowth of choice. All are conscious of freedom, the power of choice, and their life is just a constant choosing. You are sensible of the obligation to love God with all the heart and your neighbour as yourself. Heathens as well as Christians are aware of this obligation. They know that they ought to love their Creator and the creatures he has made. When this obligation is stated, there is a response, a recognition, in the heart even of the most ignorant and degraded. And there is consequently a sense of condemnation. Men are condemned before the judgment of their own heart. Their choice has been for evil. They have not chosen to be with God in his regard for universal well-being. To come to Christ, is to choose to be with him in this; to consent that this should be regarded as infinitely desirable. Not that any man will thus choose, without the Holy Spirit. It is none the less their own choice, unconstrained. They cordially assent to the Spirit's leading in this matter. What else is implied in coming to Christ? Faith. You trust yourself to Him, seeing that He is worthy of your confidence. You no longer trust in yourself, in man. Hitherto, self has reigned in you, even when you were aiming to do what was right. The speaker said she could remember when she made it a constant study to please others, gladly sacrificing her own pleasure to that of others, yet was all the the time seeking a religious reputation. She wished her friends to think of her as a devoted Christian, and wished to think of herself as such. Self-sacrifice was accompanied by self-flattery. She would make it a point to defend those who were spoken against, that she might be thought exceedingly charitable. She was for two or three years taking up all manner of crosses. Yet she was all the time a whited sepulchre. Self was deeply disguised, but self was there. Come, all ye that labour and are heavyladen. What burdens people are bearing, not knowing the love of God in Christ. The care of their bodies; preservation from sickness; anxiety when sick.—Dress.—Fear of death. "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." The matter was illustrated by an interesting account of the way a little girl, known to the speaker, had come to Christ.

—The University of Bombay decided some time ago to give more prominence to the study of Natural Science in connection with its curriculum in Arts, and Natural Science has now been placed on the list of compulsory subjects. This will necessitate some change in the arrangements of the various colleges. We are glad to learn that the College of the Free Church Mission has made arrangements to meet this want. The Sub-committee of the Medical Mission has kindly agreed to the request of the Free Church Mission that Dr. Macdonald should be associated with the Free Chuch College as Professor in the department of Natural Science. This is a department of work for which Dr. Macdonald is admirably qualified on account of his high scientific attainments, and we are glad that one so well-known as a missionary in Bombay is to take part in the work of a Missionary College.

—We are glad to learn that it is proposed to publish a cheap edition of the Rev. Dr. G. A. Jacob's "Ecclesiastical Polity of the New Testament." They who are acquainted with this work know that it is essentially a work for the times, and constitutes a most valuable testimony for the truths most assailed in this day, by a party in the Church of England, and by others. It is proposed to publish an edition at the price (to subscribers) of 5s, the original price being 16s. The new edition will have an Index and some additional matter and will be well bound in cloth. A large number of subscribers will be required to meet the

bare cost of the work. Subscribers may send their names and addresses to the Rev. Dr. Jacob, Teignmouth, Devonshire, or to Messrs. Daldy and Ibister, 56 Ludgate Hill, London.

—We understand that the late Mr. Roonan's life was insured for Rs. 10,000. Will not his children get the benefit of this?

—We regret much to see a notice of the death of Maj. Genl. J. B. Woosman, late R. H. A. He is well remembered by many in Bombay.

—The editor of this paper expects to be absent from Bombay about two weeks. He hopes to supply editorial matter and a friend on the spot has kindly consented to act for us in the supply of local matter, etc.

Itineracy.

Madras The famine has been testing the policy of self-support; when the prices of all ways of living had become two or three times the usual amount, a people have been tried who have put their hands in their pockets to pay expenses of a large religious movement. These have been bravely met, cheerfully, and with an enlarged success. The Circuit income of Madras M. E. Church has been about Rs. 1400 during the last terrible famine quarter of a year. This amount is exclusive of the payments to the Church Building Fund. The financial prospect is encouraging. God has been helping. He seems to have designed to show His strength in time of a special weakness, and so has sent more to the treasury than usual and, at a time when those who ordinarily give energetic superintendence to the finance of the circuit were laid aside by sickness. The Lord has all the praise of grateful hearts. The closing scenes of the conference year have been affecting and blest of the Lord. The work is growing stronger; and wider opportunities of usefulness reach out on every side. Five hundred has been the average attendance in Sunday school. Two hundred have in October enrolled themselves in the new book of the Victoria Total Abstinence Society, at three tea-meetings held recently in different sections of the city attended by 350, 200, and 250. These were delightful evenings, of social life, song, address, and signature.

The last Love Feast of the year was precious: and the members of the Quarterly Conference were very kindly urgent in pressing a request for the return of the present pastors. But one of them has served the Disciplinary three years, the other has been in Madras 2 years. Pastors of other churches and prominent laymen fill the pulpits during the four weeks necessary for journey to Conference at Calcutta, the session and the return.

Bellary. The walls of the new M. E. church, fifty feet long, of stone, have risen to the top of the windows. The building progresses rapidly under the care of pastor Ward. Rs. 2000 are in hand. The edifice will cost about Rs. 3000. Here are 80 members, including several on the railway —in the vicinity. The Sabbath-school has 71 scholars, supplied with library, and teachers with Normal books. The work is closely cared for. Of this year's converts, twenty have been abiding ones The circuit income has been Rs. 1154—supplying a good home to the preacher, whose return is earnestly requested by the Quarterly Conference, which has four local preachers, three women among the Stewards, and is faithfully assisting the pastor. We are glad in the success of this new work.

Hyderabad. This circuit consists of Châdârghat, Secunderabad, Trimulgherry, and Bolarum which lie successively northward from the first named.

At Châdârghat, two thirds of the pastoral force have been located, a preacher and his better half, in a home in the same compound in which the new 12,000 Rs. church shows a body and one wing, while the other wing has walls to be completed, at an expense of Rs. 1500.

At Secunderabad the Methodist Hall is a part of a large bungalow which gives a home to the pastor. A site cannot be easily obtained and Rs 2000 are at interest waiting a purphase.

The pastoral reports in the Quarterly Conference show that the audiences are good, that evangelical interests are advancing, that some recent conversions have caused joy in heaven and earth. 125 is the average Sabbath school attendance, this work receiving very careful attention as a preparation for future usefulness. The treasurer's summary states the financial income of the quarter at 800 Government rupees, of the year at Rs. 2500.—Five local preachers received their licenses. The resolution of the official body strongly requested the return of the present pastors, Robinson and Carties, of whom however one has been in the field the Disciplinary three years, and the other two years. The publication of a Sunday-school paper adapted to India is desired by the members of the Quarterly Conference. We are glad as we see that the kingdom of Jesus is growing stronger in the Nizam's Dominions.

C. P. H.

The Bombay Guardian.

SATURDAY, NOVEMBER 10, 1877.

THE TIME OF THE END. XVI.

It is the opinion of many who write about the Lord's Advent, or that manifestation of the power and glory of Christ that is spoken of in many parts of the N. Testament as the coming of the Son of Man, that the indications of his approach will be the prevalence of wars and conflicts and revolutions and physical disasters, and they refer for proof to our Lord's teaching in Matt xxiv. Conceding that there is some reference in the prophecies there contained to the world-wide manifestation of the Saviour's power now looked for, it does not seem very clear to us that the approach of the day is to be heralded in the way supposed. Christ says to his disciples: "Ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." They are not to be troubled at the prevalence of wars, or look upon these as signs of the end. How could they be? The world has never been for any considerable time without wars. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows." The beginning not the culmination. All along the track of human history may be traced the footprints of the days of war, and of famine, pestilence, earthquake, flood, volcanic eruptions, etc. Men are more impressed by contemporaneous events than by what occurred in the days of their fathers; but a candid comparison would show the people of this generation that such scourges as we have referred to were quite as frequent and formidable in other days as in these. When Jesus was about to be born in Bethlehem of Judea, it is remarked as an extraordinary event that the gates of the temple of Janus, in Rome, were closed, an event almost unprecedented, indicating that there was peace throughout the world. And from some intimations in Scripture, we should almost think the expectation warranted, that commotions such as have been mentioned should cease, before the day of Christ's manifestation. That day will come as a snare upon the face of the whole earth. When they shall say, Peace and safety, then sudden destruction cometh. As a thief in the night, unlooked for. Peter says that the day star (the barbinger of the day) shall arise in the hearts of believers; indicating that there shall be something in the experience of God's people, something pertaining to their inner life that shall be as a precursor of "the power and coming of our Lord." And in harmony with this opinion is the prayer of our Lord recorded in John, ch. xvii. He prayed that his people might be one with each other, with himself and with the Father, that the world might believe.

Some also think that there is to be a terrible persecution of Christians just before that day. They quote, in confirmation of this view, what is said about the "two witnesses," in Rev. xi But the death and resurrection of the two witnesses does not appear *immediately* to precede the manifestation of Christ. These two witnesses are in sackcloth 1260 days; this is understood to signify that they who are represented, suffer persecution at the hands of men for a period of 1260 years. We ourselves, in a series of papers on Revelation, published in 1857, submitted the reasons which satisfy us that this prophecy of the death and ascension of the two witnesses has already been fulfilled. There is also the passage in Rev. vi: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held; white robes were given: and it was said unto them that they should rest for a little until their fellow servants should be killed." This may be regarded as meaning that persecution to death should cease under the fifth seal, and before the opening of the sixth. The white robes given to the martyrs, indicate the honour in which their memory shall be held, and what do we see now-a-days, but honours rendered to the martyred reformers, in the form of monuments erected, tercentennial celebrations and the like. Persecutions to death on account of religion by the ruling power, are now disallowed even in Roman Catholic countries, and the tendency of the spirit of the age is to put a stop to this every where. Among the latest were those in Madagascar, though there have been isolated instances in some other countries. The world has found out other ways of marking its opposition to the Gospel, believed to be quite as effectual.

There are some who hold the melancholy view that the world is to be at its worst, when Christ comes, and who, strangely enough, seem to find more encouragement in things that look like retrogression than in progress. The darker the outlook, the nearer the day. We think that these persons are cheating themselves out of a blessed privilege, that of recognizing a glorious and growing work of redemption carried on by the great Head of the Church throughout the world. Cannot they that have faith, descry the angel "flying in the midst of heaven, having the everlasting gospel to preach unto every nation and kindred and tongue and people?" There follows him another angel announcing the fall of Babylon, the great pseudo-Christian power, indicating that there is a diminution of this power corresponding to the diffusion of the Gospel in the earth.

The coming of the Son of Man is to be like that of a thief in the night; before men are aware they shall find themselves in the presence of his glory. On the whole, it does not seem to us that Scripture bids us expect great convulsions and unprecedented calamities as introductory to the day in which there shall be a world-wide revelation of the glory of the Lord.

"Their line is gone out through all the earth, their words unto the end of the world," says the Psalmist, with reference to the glorious coming of the Bridegroom. Why he should have used this word 'line' as a parallel to 'words' (words showing forth the glory of God) does not at once appear. It is a baffling expression. The Heb. word *kav* is thus defined by Gesenius, *a cord, line, a measuring line.* It is used literally and sometimes metaphorically, (as in Isai. xxviii.) It is used to designate the *string* of a musical instrument. Had there been telegraphic lines from country to country in the days of the Psalmist, it would seem natural to suppose that it referred to them, especially if they were used to communicate glad tidings of the kingdom. Many years ago we ventured to express the opinion that these very lines were indicated by the Spirit of inspiration. The Psalmist, adds "No speech nor language, their voice is not heard." The communication is made without articulate or audible words.

The Gospel gets an impulse in passing through a human heart that it could not have if it were shot through the life of an archangel. Therefore, God has made every Christian a priest to minister at the grand altar of human life, and to bring human hearts into the presence of the Lord.—Interior.

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THOUGHTS ON THE GOSPEL OF JOHN

"We know that this is indeed the Christ the Saviour of the world." iv. 42.

There were many learned men living in those days some in Jerusalem, some in Alexandria, some in Athens and some in Rome; and the names of some of these have retained their lustre through eighteen centuries; yet did these despised and in many respects ignorant Samaritans, know more than they all. For to know Christ the Saviour is to know more than all If cholera or the plague has entered your dwelling, and one after another of your beloved ones is laid low, and there comes a great mathematician to display his profound knowledge; and after him a master of languages to astonish you with his mastery in Sanscrit or Pehlvi; or a naturalist to discourse with you on ornithology or zoology; or a poet to describe in flowing verse the progress of disease; will you receive them with patience? Will you give them your attention? Their learning and reputation are nothing in your eyes at this moment; one thing is needful; let there come in a poor man known to you as skilled in the treatment of the diseases that have entered your house, and how eagerly will you welcome him, how attentively will you hearken to every word that falls from him. Men that need salvation and are ignorant of it, will occupy themselves with many things and fancy that they are making great acquisitions, but these things are really stealing away their time and blocking the way for the word of life. These Samaritans had made the grandest of all discoveries, in comparison with which the invention of the compass, the telescope, the telegraph, the steam-engine, the printing press, is of little account. Till a man has come into his right relation with God, the earth is filled with a curse; a thousand arrangements are replete with blessing when a man walks with God, which are of the nature of a curse, while a man is living unto himself. These Samaritans first ascertained Jesus to be the Christ, on the testimony of a fellow-sinner; then coming to Jesus, his own words became the foundation of their faith. These Samaritans will rise up in the judgment and condemn many Englishmen who have magnificent libraries and a world-wide reputation, but who find in the Scripture no solid foundation for their faith. It was as the Saviour of the world that they received him; as the one whom all nations should pronounce blessed.

"Having seen all the things that he did at Jerusalem." 45.

This explains v. 44, "a prophet hath no honour in his own country." It was only after that he had shown forth his power in Jerusalem and attracted no small amount of attention there, that the Galileans received him.

"Except ye see signs and wonders, ye will not believe." 48.

You have not the faith that argues from one work of divine power to another, inferring from the fact that he heals miraculously by a touch, that he can do it without the touch, by a word, at a distance. The centurion had this faith, and our Lord was greatly pleased with it. This nobleman supplicated him *to come down* and heal his Son; supposing that the coming was necessary for the healing. However when the Lord gave the word 'thy Son liveth,' he laid hold upon it by faith. Thus we are not only to ask in faith, but to receive the answer in faith. It was a mere word that he got; some would have laughed him to scorn for returning empty-handed; but a mere word of God is more than all deeds of men.

"Himself believed and his whole house." 53. They doubtless praised God for having sent the sickness, for it had proved the means of bringing the whole family to God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER:—I came across the following striking paragraph in a September number of "The Christian." I thought the suggestions given in it so valuable, that I was doubtful whether I should cut it out and stick the paragraph in my Bible or send it to my father. Then it struck me that by asking you to publish it in this letter, it would reach a larger circle. I commend it affectionately to all Christian workers clerical and lay. The paragraph is part of an address on self-sacrifice by Rev. J. Macpherson, Dundee, at the Glasgow Conference.

"Let me tell you a little secret. In the study of the minister there is great concern, and properly so, about the sermon. Then, when the poor man has expended all his energy in getting up the sermon, he spends a few moments in praying the Lord to give his blessing. This will not do: it ought to be reversed. I solemnly believe the minister's first business is prayer, then study. So it was with Luther, Knox, John Wesley, Whitfield, and William Burns. I could tell of Mr. Burns when he was in Dundee during the time of the great revival. A friend who was residing in the same house told me that she happened one day accidentally to step into his room, and there he lay prostrate on his face upon the floor.

"May the Lord pour his Spirit upon us and bring us back to the cross; let us be ever coming there to renew our strength."

Yours &c.

H.

DEAR SIR,—Last Friday night we had an excellent address at the Rooms of the Y. M. C. A., on the Divinity of Christ by the Rev. J. Row. We could have heard him longer than the short hour during which he rivetted our attention. Although it was to be expected that the Reverend Lecturer would go over the old, old ground, yet listening to him we felt glad and thankful. We realized once more that we who had accepted Jesus to be our Saviour from sin, and the centre of all our hopes for time and eternity, were building upon a Rock—the Rock of Ages.

My intention in writing, however, is not to furnish you with a "critique," but to draw attention to the novel feature of that evening—the fair element in the audience. I think the governing body of the Association have done a very proper and judicious thing in admitting to their Rooms on an occasion like the one on which Mr. Row gave his Lecture, our mothers and sisters. I could say many things in favor of this step, but a word to wise men is enough. Let them accept the hint and show how much they have profited by it, by inviting the fair ones to their next "Social Meeting."

Young Men of the Y. M. C. A. of Bombay, do not underrate the influences and power for good exercised by your sisters, and enlist those kindly influences in the grand work you have marked out for your Association in this great city.

ONE OF YOURSELVES.

NOTICE.

RECEIVED,—for Famine Relief, from C. C. P. Rs. 100. For House of Hope, from C. C. P. Rs. 50; from B. B. Rs. 5.

THE Rev. R. H. Maddox, Minister of the C. M. Church at Trichoor, desires to thank his anonymous (Act. 20: 35) friend for the Rs. 20 most opportunely sent for the relief of certain poor E. Indians.

REV. C. P. Ward of Madras will preach at Falkland Hall next Sunday at 11 a. m. and 6 p. m. and Mr. O. Mara of Madras will preach at Dean Hall at 11 a. m. and Rev. JasShaw of Bangalore at 6 p. m.

It is hoped that arrangements will be made for Miss Drake to hold some services in the Fort, Notice of which will probably be definitely given on Sunday.

Epitome of News.

SATURDAY, NOVEMBER 3.

—*N. Y. Evangelist*: "The other day Father Geogan of St. Bridget's church, Chicago, while travelling on the Illinois Central Railroad, was seen to throw out of the window a Bible that had been placed in the car for the use of passengers. On the arrival of the train in Chicago, he was arrested for the offence, but discharged upon his own statement that he threw the Bible away because of obscene pictures that he found on the fly-leaves, etc. The Bible has since been recovered, but the most diligent search fails to reveal the obscene pictures by which the priest pretended to have been shocked. It seems clear that, having been detected in throwing the Bible away, he invented the story of the pictures as an excuse for the act."

"The New York Elevated Railroad Company having secured an ample decision in its favor on all contested points, has given notice that it will receive sealed proposals until Tuesday next for the completion of its double-track railroad between the Battery and Sixty-first street; for its double-track extension along Ninth avenue from Sixty-first to Eighty-first street west side; and for its double track from Whitehall street, through Front and Pearl streets, the Bowery and Third avenue, to Fifty-ninth street, including branches to the ferries, western terminus of the East River Bridge, and the Grand Central Depot, east side, comprising altogether about three miles of single and six miles of double track. We trust that we shall now have rapid transit on some of our great central routes in the shortest time possible."

—A hundred years ago a Moravian missionary baptized the first negro convert in Surinam, Dutch Guiana, and now the mission numbers 22,130.

—Denying self.—Dr. Williams, a missionary bishop in Japan, is devoting two-thirds of his own small income to carry on mission work. He lives in a poor little Japanese house, hardly better than a hut, and this is home, church, and school-house.

—The Edinburgh Theatre building and properties were put up for sale on Wednesday at £26,700. The United Presbyterian Church of Scotland became the purchasers at the upset price. The intention is to convert the building into a Synod hall and offices for the whole denomination.

—*Oxford Times*: "It was fortunate, we think, in view of the sham Ramanism so prevalent in Oxford at the present time, that this city should have been selected for the annual conference of that brave and true body of Christians—the Evangelical Alliance. The presence here this week of so many earnest Christian men from many parts of the world, whose idea of the mission of Christ is that of the Founder of a spiritual, not of a temporal kingdom, has—to adopt an apposite metaphor—purified the atmosphere, and we feel that Oxford is once more the site where the Bishops suffered martyrdom, where the candle was lighted by good old Latimer, which by God's grace shall never be put out in this realm of England, and not a propaganda where fledgling curates, who delight in calling themselves priests, parade the streets in Romish garments. If Oxford is Protestant in any sense of the word, we believe it is so not on account of the Church generally speaking, but in spite of the Church. The Nonconformists appear to keep alive the pure spirit; but as for the clergy of the Christopher and Bazeley type, men of fidelity to Protestant principles, they are in a miserable minority."

—*Zion's Herald*: "We have often looked with pity on that class of persons who derive a meagre support by picking coals from our ash barrels along the sidewalks, or glean in our rubbish heaps for articles which we have cast aside as worthless. It seems such an unpromising and unprofitable occupation. Still more unpromising, but surprisingly more profitable, was the work lately performed in Philadelphia of collecting the dust which had been allowed to accumulate for the last twenty-five years on the roof of the Mint, and extracting the precious grains which had settled down upon it, and which the winds and rain had failed to dissipate. About 1,732 pounds in weight were removed from the asphalt covering on the roof, which, after being subjected to the usual assaying process, gave as a result forty ounces of standard gold and ninety-six ounces of standard silver, the whole valued at about $850. We should probably look in vain to find gold mines on the tops of our houses, but we can, at least, learn not to despise small things, which some day may grow to be great by mere aggregation."

—Same: You have not failed to notice how little it takes to blast the reputation and to destroy the power of a minister. Unlike the tradesman, the farmer, or the mechanic, his whole stock in trade is reputation. Blow upon the good name of your secular man, and all is not lost; he can still work in wood or iron, and his crops will grow and his bank stocks increase all the same. He is not entirely at the mercy of other people.

With the minister it is totally different. As his investments are solely in reputation, they are sensitive to the touch of perverse tongues. More than any other person, he is in the hands of the community, especially in those of his friends who are usually able to make of him much, or little, or nothing, as they elect. To reduce him to zero, they do not need to make great exertion; a word, a look, an ominous silence at the right moment, or a sly innuendo, gives the fatal stab to reputation. He may protest and

deny, but in vain; he is dead for that people, and has nothing more to do but to back up and be off to parts unknown. Even then the slander may travel in advance of him, and be ready to stare him in the face the moment he arrives on the spot.

—*Times of India*: "On Thursday evening His Excellency the Governor, in accordance with a gracious command from His Royal Highness, transmitted by the Secretary of State, presented Sir Mungaldas Nathoobhoy with a medal as a mark of the Royal consideration. A large gathering of European and native gentlemen had assembled at Sir Mungaldas's house at the invitation of three representative Bengalis to meet the Governor, and His Excellency availed himself of the occasion to organise a little surprise for the owner of the house, who knew nothing beforehand of what was intended. Sir Richard, addressing Sir Mungaldas in presence of the large gathering, made one of those graceful complimentary speeches which he so well delivers, alluding to the long public services of this gentleman whom the Prince of Wales bore in remembrance, and concluded by pinning the medal on Sir Mungaldas's left breast."

"We understand that Mr. Kessowjee Naik, the well-known Hindu capitalist, has sent Mr. Hamilton Maxwell a blank cheque to cover the cost of instruments, &c., for the band of the Bombay Volunteer Corps now being organized."

—Dying declaration of a Parsee in the Sir J. J. Hospital: Shapoorjee Nowrojee said—"Believing that I am in a precarious state and my life is in the hands of God, I declare that the statement I made to you yesterday on oath is not true. I now say that my brother Jamsetjee stabbed me. On Saturday last, at half-past nine at night, I was on the sea shore opposite the Marine Lines. My brothers Pestonjee and Jamsetjee Nowrojee were with me. They had a quarrel, I do not know what about, and I interfered between them. I pushed aside my brother Pestonjee, when my brother Jamsetjee stabbed me in the right side. I fell down and my *sadra* or shirt was saturated with blood, I cannot say with what instrument he stabbed me."

He had been drinking. He had first accused himself of having given the blow.

—The total expenditure on the Famine in Madras from the beginning to the anticipated end, including loss of revenue of all kinds, is estimated at eight and a-half million sterling. That of the Bombay famine is rather under two millions.

—In May last the value of the country silver and silver ornaments tendered to the Bombay Mint for coinage, (usually about Rs. 4000 a month,) was Rs. 8,37,034. It rose until in September it reached Rs. 18,97,950. It is now falling. Among the articles tendered are Hindoo gods.

Monday, November 5.

—A supplement to the *Gazette of India* contains a notification prohibiting the publication of lotteries and race sweeps. Local Governments and Administrators are requested to see the orders of Government carried out.

—The American Cotton Crop is generally estimated at 4,500,000 bales.

—On the 7th of this month, the extension of the Wardha Valley State Railway is to be opened for local and through traffic as far as Warora; and on the 15th, the Khamgaon State Railway will be reopened for passenger and goods traffic.

—The Indus Valley State Railway is now open to Sehwan; the last 14 miles were finished to that place on Wednesday last. Rails are being rapidly laid, and Sukkur will soon be reached.

—Mr. Adams has been able to cook a leg of mutton in five hours, by means of a conical reflector exposed to the sun.

—It is now the Dewallee. The following account of this festival is from the *Times of India*: The Dewalee holiday is celebrated in honour of the goddess Kali, or Bhowani, who was formerly propitiated by human sacrifices. The festival, however, seems to be more peculiarly consecrated to Luxmee, or the goddess of prosperity. The feast begins on the thirteenth day of Ashwinvad termed Dhanatrayodashi, and soukars now count their stores and perform puja to their wealth. It is celebrated for a period of five days, during which houses are cleaned, whitewashed, and illuminated: a quadrangular floor called Rangoli is made in front of the house, and painted with different coloured powders. Gambling is vigorously carried on, and is the chief recreation of the feast. All the treasure in the house is collected and worshipped under the name of Luxmee, the goddess of wealth; a light is made and dedicated to Yáma, the god of the infernal regions, and every preparation made for the succeeding morning. Fire-works, crackers, and spouters are displayed. The 14th is Narak Chaturdashi. On it Vishnu is fabled to have killed Naraksur, a giant, and entered his city early in the morning, when the people illuminated the city and received him with great joy and acclamation; and the women having adorned themselves went before him with lighted lamps. The Hindoos keep this day to commemorate this great conquest. The 30th, Amavasya or the last day of the moon, is the day of Sarasvati, the goddess of learning, the same as Luxmee, the goddess of wealth. It is known by the name of Vudhipujan, or the worship of the shops. This day the Vikramaditya samvut year ends. All the merchants close their accounts. New journals, ledgers and daybooks are bought and worshipped through a Brahman priest; new entries are made in the account books; writers are sent to different shops with money to credit in their names on this auspicious evening: Sarasvati is invoked to render the subsequent year prosperous and to be with them throughout it; then the Brahmins are sufficiently paid for their labours, and the servants receive a present of money according to their rank and position.

Tuesday, November 6.

—*Friend of India*: Mr. Freeman in the *Contemporary Review* shews the position of our Baker and Hobart Pashas with regard to English law, and of the English Government towards its own proclamation. To make the matter clear, we must quote from the Foreign Enlistment Act of 1870, which declares that every

"British subject within or without Her Majesty's dominions who accepts or agrees to accept any commission or engagement in the military or naval service of any foreign state at war with any foreign state at peace with Her Majesty * * * shall be guilty of an offence against this Act, and shall be punishable by fine and imprisonment, or either of such punishments, at the discretion of the Court before which the offender is convicted, and imprisonment if awarded may be either with or without hard labour."

It is further provided that the imprisonment shall not extend beyond two years. We shall now quote, with Mr. Freeman, the late proclamation of neutrality. After reciting the Foreign Enlistment Act, it proceeds—

"We do hereby strictly command, that no person or persons whatsoever do commit any act, matter or thing whatsoever contrary to the provisions of the said statute, upon pain of the several penalties by the said statute imposed, and of our high displeasure."

That Hobart and Baker, and every other British subject now engaged in the service of Turkey in this war, are liable at this moment to two years' imprisonment with hard labour is therefore clear.

—Same: "Professor Brewer has shown that English churches and churchyards are not national property: still less are they the property of the Church of England, for the simple reason that the Church of England is not a corporation capable of holding property; so that even had the State wished to endow the Church, it could not without an alteration of the law have done so. They were, originally at any rate, gifts and bequests made by pious individuals to particular ecclesiastical districts, to be used by all the inhabitants of these districts under certain conditions sanctioned and approved by the State; the trustees being the patrons, the incumbents and the wardens. The Dissenters therefore are scarcely correct when they complain that they have been excluded from them; it would be more true to say that they have declined to avail themselves of the conditions under which they may be used. At the same time, it must be remembered that the law of England does not admit the right of any one to fetter such property as he may leave behind him with any conditions which he may choose to attach to the use of it. The Ecclesiastical and Charity Commissioners have already transferred large endowments to uses which the founders could never have contemplated, always taking care that those for whose benefit they were intended have not suffered thereby. And the English nation has a perfect right to do this in the case of churches and churchyards—to determine in fact whether the conditions under which they are used at present shall be relaxed or maintained. The general good is what both sides should have in view in this, as in all political contests."

—*Jame-Jamshed*. "The wife of an Ordnance Conductor, Mr. Greenhill, has been appointed to the post of ticket collector at the Hydrabad Railway Station. Mrs. Greenhill's attentions will be confined to passengers of her own sex."

—There are still from 15 to 20 deaths a day in the streets of Bangalore.

—Mr. Raphael Brandon, the well-known architect committed suicide on Oct. 8, at his chambers in Clement's Inn, by shooting himself in the temple with a pistol.

Wednesday, November 7.

—A telegram has been received here announcing the death of Sir Charles Forbes, Bart., head of the well-known Bombay firm. The late Baronet succeeded to the title in 1852. He was born in India, but left the country at an early age and never revisited it.

—H. E. Vice-Admiral Viscount de Sergio de Sonza, Governor-General of Portuguese India, arrived yesterday in Bombay from Lisbon.

—Shapoorjee Nowrojee, who had been stabbed on the 27th ultimo by his brother, Jamsetjee Nowrojee, on the foreshore of Back Bay close to the Marine Lines station, died at the Jamsetjee Hospital at about 9 o'clock yesterday morning.

—The Chief of Jamnuggur having had a disagreement with his son, the latter has been banished. He is in Poona and has just been compelled to give up State jewels of the value of a lakh.

—From Stanley's Letters to the *Telegraph*: The owner of 250 of these poor hungry, skeletonised slaves whom we met at the Arab crossing-place in Ugubha was Said bin Salim, the Governor of Unyanyembe, and the former chaperon of Burton and Speke on their journey to Ujiji in 1858-59. It was the third batch of this year, 1876, which has thus been consigned to Said bin Salim, an officer in the employ of Burghash, Prince of Zanzibar. I have reflected much upon the singularity of this fact. Prince Burghash lately made a treaty with Great Britain, wherein—but you know all about it. I believe it had something to do with prohibiting trade in slaves, and a promise—a written promise—from Seyed Burghash was obtained that he would do all in his power to stop the trade. Do you not think it singular that Said bin Salim, an officer of Seyed Burghash, should be engaged in this condemned traffic? I have meditated duly on the excuses which might be made for Said bin Salim, such as exigencies of business, necessities of the interior, domestice service. But what can this Governor of Unyanyembe want with 500 or 600 women and children? I feel tempted to say strong things against this man, Said bin Salim, but I am restrained by my promise. This much I will say that Said bin Salim, to the best of my knowledge and belief, is one of the principal slave-traders in Africa, and Said bin Salim is an officer of Prince Burghash, and more than that, that Said bin Salim is the most trusted agent of the authorities at Zanzibar.

—*Indian Chr. Herald*: "On the 25th ultimo, a young man by the name of Babu Mobendra Lall Dass was revived into the visible Church of Christ by the administration of the Holy Rite of Baptism by the Rev. B. C. Chakroberty, Pastor of the St. Andrews Bengali Church."

"There are several tribes in Madagascar to whom the Gospel has not been preached, and there are parts of the island yet unexplored and wholly unknown. The Christians of Madagascar sent out two of their best men last year to one of the neighboring tribes, but they were compelled to retire. A second effort to send the Gospel to these tribes has been made and with hopeful success as the tribes have asked the Queen of Madagascar for teachers. Two missionaries have been sent and the Queen and the church in the Royal palace have undertaken their support for one year. These two men have been well trained in the missionary theological seminary."

Thursday, November 8.

—*Bombay Gazette*: "The capture of Erzeroum will rudely awaken English statesmen from the dream of false security in which the short-lived Turkish success had plunged them. The dissolution of the Turkish Empire will follow quickly on the acquisition by Russia of the province of Armenia. From Erzeroum Russian troops will soon be despatched to Diarbekir on the one side and Trebizonde on the other. Not only will the Turks, taken in the rear, be compelled to evacuate Batoum and all the Black Sea coast to the east of Trebzonde, but they will find their mortal enemy posted astride the great highway of communication which runs from Bagdad through Diarbekir to the southern shore of the Bosphorus; and of the four remaining great provinces of Turkey in Asia, Anatolia, Syria, Arabia, and Mesopotamia, it may be prophesied that, while the first will still probably oppose a stubborn resistance to the Russian arms, the second and third will, if the war goes on, rise in rebellion and attempt to set up for themselves as independent States, and the fourth will fall like a ripe plum into the lap of the first comer. Henceforth the Turks will be powerless in Asia, while the fear of the mighty name of Russia will fall on every tribe and nation from the Black Sea to the

straits of Singapore, from the Mediterranean to the Pacific Ocean."

—*Pioneer*: Lieutenant Colonel Lord Charles Ker, of the Scots Guards, was accused of having given a cheque to the Guard's messman at Shornclife which was dishonoured, and dishonoured under circumstances that might well have led Lord Charles Ker to expect such a result. The amount has since been paid; but the matter was referred to a court of inquiry, and it appears that the Duke of Cambridge has come to the conclusion that Lord Charles shall not remain in the army.

—The Scientific and Educational Expedition around the world, projected by Mr. J. O. Woodruff, of Indiana, was to start from New York on the 25th of October. The steamer Ontario has been secured and fitted up to accommodate about 400 students, each of whom will be charged 2,500 dollars for a voyage extending over two years. The staff of the expedition consists of five naval officers, two surgeons, a chaplain, a chief engineer, six professors, a photographer, &c.

—Accounts from Kashgar state that the Ameer Yakub Khan's fatal illness was accompanied by insanity, brought on by the Chinese successes, especially the capture of Turfan, of which place Hakim Khan Tora was Governor.

—*Times of India*: "Stanley has fairly surpassed himself. The discovery of Livingstone in the very centre of Africa by a newspaper correspondent who had been sent in hot haste from Paris to accomplish what the whole English nation were only discussing as costly and perhaps feasible, is probably unparalled in the whole chapter of adventurous travel. But by tracing the connection of the Lualaba with the Congo, by discovering an immense water-way which almost connects the western with the eastern seaboard of the African continent, Stanley has certainly distinguished himse f above all the explorers of this century of geographical reseach."

"Addressing his employers he says: "You have thrown open to commerce an area embracing over 600,000 square miles, which nearly 2,000 miles of an uninterrupted course of water communication dwided between the Upper Congo and its magnificent affluents." This looks, indeed, as the *Daily Telegraph* has a right to term it, one of those grand revelations of travel which produce new eras of trade. But it had not been idly accomplished. All three of his European comrades had fallen by the way. With his native followers behind him, he had marched with five months' daily toil, through 57 cataracts, falls, and rapids; had fought 32 battles; had escaped the terrors of slavery and the pangs of death from the hands of cannibals; had lost 18,000 dollars' worth of ivory, and 12 canoes: had risked the almost total ruin of the expedition, and quelled a mutiny, and had personally "suffered from dislocated limbs, and bruises without number, and a wearing anxiety which has made me an old man in my 35th year.'"

—*Deccan Herald*: "The murders now a days seem greatly aggravated and their diabolical nature becomes darker and darker year by year. Some years ago such a murder as that of Penge would have filled the minds of the community with horror, and it would have been difficult to have had them conveyed from court to prison. We ask our readers if it is a good thing for society that crime should be looked upon with less abhorrence in our days than in the days that are past? Does the perusal of the records of our criminal courts show that the effect of this change of public feeling has been salutary? We think not? Murder is a much more common crime now than it was some years ago; violent and murderous assaults have multiplied a hundred fold and wife-murder has become actually a feature of our times. Doubtless Harriet Staunton's actual murder was to her less bitter than the protracted misery of that terrible existence which she had ever after Alice Rhodes came upon the scene. First we have her mental distress, when she had to endure her husband's alienation from her, and to some minds (probably to hers as from her letter she evidently loved that wretched husband) this must seem worse than death; then she had the slow starvatition, the filth in which she lived, till her skin seemed covered with it like the bark of a tree, and her hair was matted and incapable of being disposed of except by its removal. Did these criminals even *permit* all this? Did Alice Rhodes see all this and yet remain guiltless? They all knew that with her money she could have been kept comfortably in an asylum, even if as they say her intellect was gone. But she was so mute, so patient, so long suffering, that even allowing that her mind was gone, they could at least have washed her body and given her necessary nourishment. Before the bar of God we believe that these four persons were guilty of the most terrible murder that has seen the light. The commutation of the sentence has been gained by public clamour."

Friday, November 8.

—The Rutland *Herald and Globe* publishes a full report of the recent conference at Bellows Falls between Mr. Moody and representatives of the churches of various denominations throughout the State with regard to evangelistic work. It is now definitely settled that the method to be adopted in the present season, instead of labour in the large cities, will be the holding meetings in several of the most central towns in Vermont, with a view to quickening the religious life generally throughout the State and securing the active co-operation of the churches. Different speakers at the conference presented the claims and the needs of St. Albans, Bellows Falls, Rutland, Burlington, Middlebury, Montpelier, Bennington, St. Johnsbury, Windsor, and Brattleboro'. After the various representatives had spoken, Mr. Moody said that he would begin with the three largest towns, and make three attacks on the State, and he didn't see why a blessing might not be expected if all co-operated in all the towns. He and his associates would be ready by Oct. 1. Mr. Sankey, Major Whittle, Mr. Needham, and possibly Mr. Moorhouse, would come with him to help in these three places. The month of October will be devoted to the work at these points, and further plans will be made as the season progresses.

—Letter from a Nestorian pastor in the *Christian*: At this sad and fearful time, I am writing to you in great haste about the sad condition of the independent Nestorians. In consequence of the firman of the Sultan, that all the Kurds should go to fight in the Russo-Osmanli war, we are expecting the Kurds around us, and those of the country of Badin, and along the river Zab, and from the countries of Zaeca and Acra, to march on their way to the seat of war through the country of the independent Nestorians. We had hoped they would not trouble us, but we have been told by some Kurds who are friendly to us that they intend to destroy all the Nestorians they can. A son of one of the Kurds was ill, and the father told a Nestorian priest, who had previously been sworn to secresy, that it had been planned that the Kurds should come through their country and destroy the Nestorians in it, and that if they were called to account for it, they would say that the Nestorians had first commenced to fight with them. By this means they hoped to fulfil that precept of their religion which requires them to kill Christians, without the trouble of going all the way to fight with the Russians, besides the danger to which they would be exposed of being killed by their cannon.

A subsequent letter gives most heartrending details of cruelty and suffering.

—The *Times of India* "takes leave to doubt the report that Erzeroom has fallen."

—The tramway is to be extended to the Portuguese Church, Girgaum. What is wanted now is a line from the Queen's statue, direct, to the Money School. Not forgetting Grant Road.

—The Str. *Bungalore*, with English Mails, left Aden for Bombay, yesterday, at noon.

—The Australian steamers are to leave Bombay for the future on Fridays at 5 p. m.

—Deaths last week, 479.

—*Bombay Gazette*; Lahore, 8: The Governor of Turkistan, reporting that Russian spies in various disguises are spread over the province, has been informed that the Amir will hold him accountable if any mischief results. The Commander-in-Chief is directed to send selected officers and 15,000 men to Bijour and Lohargie. The troops at Lalpoora and Jelalabad have been ordered to concentrate at Aliwasjid. From Bunnoo reports are, that the Afghan forces are kept in readiness for immediate service.

—The earthquake at Simla Saturday evening last, was also felt at Roorkee, Meerut and Hurdwar.

—*Bombay Gazette*; Baroda: "The determination of the Mahajuns to abandon the railway trains on account of *dheds* being forced into their compartments has been carried out, and the Railway Company must have suffered a great loss this last *poornama* in consequence, for I am told that upwards of a lakh of Hindoos were assembled at Dakore. This conduct has proved to be contagious, for now the Mahrattas have resolved on the same course, and the reason they assign is the same as the Mahajuns."

—*Overland Mail*, Oct. 19: Mr. Murray has in preparation and abridgment of the "Speaker's Commentary on the Bible." It will be edited by the Rev. J. M. Fuller, vicar of Bexley, and will be published in monthly volumes.

The real work of the Church Congress at Croydon was brought to a close on Oct. 12.—

The questions of interest discussed the relations between the Establishment and Nonconformists during the present century, and the employment of the lay element in parochial work. In the discussion of the first subject there was a general recognition of the assistance which Nonconformists had given to the spread of religion, and the arguments went to show that, by a judicious revision of the Church system, a vast absorption of Dissenters might take place. The speakers included Mr. Hughes, Q. C., who suggested such a revision of the Prayer Book, especially of the Thirty-nine Articles and the Rubric, as to make the Church in fact what she is in name—that is, national. The very pronounced Low Church views of the hon. member were received with disapproval by the High Church element, which predominated. Lord Hatherley advocated the employment of the lay element in parochial affairs.

Miscellany.

—Melbourne *Spectator*:

—What a reflection is it on the benevolence of the people of the chief city in Australia that, while thousands of pounds were unhesitatingly squandered on the foolish frolic of a night at the Town Hall, unfortunate women are being turned away from the Refuge at Carlton because there is no room for them! At the annual meeting of subscribers to one of the most excellent institutions in the metropolis, the report of the committee showed that as many as ten fallen creatures, anxious to abandon their evil living, have been refused admittance in a single fortnight. And yet some portions of the press, which deplored this lamentable fact, had not a word of censure for the merry-makers who lavished on a few hours' amusement enough money to have provided accommodation in the Refuge for every one likely for years to come to present herself at the asylum. It is painful to know that while the total subscriptions during the past twelve months for the maintenance of the Refuge amounted to only £223, perhaps thirty times as much was expended in ministering to the craving for excitement and the vanity of the Mayor's guests. And while also perhaps as much space as one can span with the fingers is devoted to the meeting of the friends of an admirable charity, twelve dreary columns of the leading journal were not deemed too much to describe how this dancer looked and what that one wore. If anything could force a serious reflection upon the gay crowd that fluttered about the Town Hall on Tuesday week, it should be the thought that the sums which were wasted in foolish and awkward histrionics might have saved some penitent outcasts from desperation. No one can predict the effect of an unavoidable refusal to receive them into the institution, but the probability is that they will turn away from the Refuge in despair, with their faith in man and heaven destroyed. And will they not be justified in concluding that the Christianity, and even humanity, of the world is a delusion, when they know that at the touch of pleasure gold flows like water, while the claims of sorrow and suffering can draw forth but a few intermittent drops? And none but a heartless woman, or at least an inveterate lover of pleasure, would array herself in a costly dress for a momentary gratification while the usefulness of an institution for the reclamation of her unhappy sisters is crippled for lack of funds."

—South Eastern Madagascar; Report of a Journey by Louis Street:

Andemaka is a large town, and the king of Mahasoa, not far away, hearing of our arrival came to see us on Sunday morning, bringing his people with him. We told them to assemble all they could get together and then we would speak to them. When they were ready we called our men who sang a hymn, after which we both addressed them. We then took our men to another of the largest towns and asked them again to sing, when another crowd of men, women, and children came around us, and we each spoke to them about the true God, and our Lord Jesus Christ, and a life beyond the grave. At the conclusion of our service the chief of the town brought us a present, and the next morning came to Andemaka to bid us farewell, and ask us for a teacher to come and live in their town. The king of Mahasoa stayed all night that he might see more of us, and after tea we sent for him to come and visit us in our tent. He was accompanied only by his eldest son. We had a long and interesting talk with these two men about the customs of the people whom they govern. They divide the time into lunar months like the Tanala, and also like them have no weeks of seven days each. The first three days out of the twenty-nine are called Tsarata, the next two Alasady, the next three Asombola, and so on. Eight days out of the twenty-nine are considered unlucky, which they observe much like the Tanala, but they do not practice infanticide to the same extent. If an infant be born on any of these unlucky days our Tanala friends immediately destroy it by putting its head in a vessel of water till life is extinct. And as they consider eight out of the twenty-nine to be unlucky they must thus destroy more than one-fourth of the children which are born in the tribe. The Taimoro told us they had the same superstition, and if they allowed such an infant to live, in the case of a boy he would be a parricide, and a girl a matricide; but the diviners were able to break the spell through some of their magical arts, then their birth

was reckoned from some other day than the real one. The Taimoro have great faith in charms, and in their marriage and funeral customs do not differ from the other tribes on this coast. We observed fewer peculiarities of dialect among these Taimoro than among the Betsileo, and we were able to communicate with them without any difficulty.

Among those in attendance were the king of Ivato and his people. He is a young man about twenty-five years of age, who rules a tribe of the Taimoro between Ambohipeno and the sea coast. He makes a profession of Christianity, and has a chapel in his chief town, but these Taimoro seem to know very little about the Gospel. After our meeting Mr. Sibree went to the chapel to teach some new hymns, and I remained at our lodgings hoping to have a quiet afternoon to myself, but very soon the king of Ivato came with his people. We had a long talk about the habits and customs of the Taimoro, their superstitions, and religious belief, etc. He told us they had a tradition of their being descendants of Abraham, and they call themselves "grandchildren of Abraham." He showed us a paper written in Arabic characters in which the genealogy of his ancestors was still preserved. One of the king's attendants told us that his father was a diviner, and that he acquired his knowledge from the Arabs. But he is now dead and the son makes a profession of Christianity. Possibly these people may be a mixed race of Arabs and Malagasy, but we saw nothing in their appearance to indicate a different ancestry from that of the other tribes around them. We found no trace of any Mehommedan influence among them, and they told us that the only foreigner who had ever visited them previously to ourselves was M. Grandidier, the celebrated French naturalist and traveller, who remained three days with them at Ivato. We saw a paper written in French by M. Grandidier, dated 1870, which testified to the kindly reception which the people of Ivato gave him during the three days' sojourn with them, and to the interest he felt in deciphering their books written in Arabic characters. Among all the populous towns in every direction around Ambohipeno, Christianity has as yet made but little progress, and except at Ambohipeno itself, we saw very few persons who seemed to have any correct idea of the Gospel, or the requirements of a Christian life.

Selections.

CHRIST AS A TEACHER.

How instructive and pleasant is it to accept Christ as a Model Teacher. Surely in the illustrious prophet of Nazareth, Providence has revealed to the world the type of a leader and a shepherd of mankind. Christ as a person is lovely and sweet, precious and dear to the heart. As the thirsty hart rejoiceth in the water brooks so doth the sinner's thirsty soul delight in the refreshing stream of love and purity which flows all through Jesus' life. But there is another way of looking at and profiting by Christ's character and career. Christ is profoundly typical. The more we study him, the more clearly he appears to us in this character. Christ has a personal character which all ages must admire as preeminently exalted, but he has also a typical and representative character, which is in the highest degree striking. We not only see in him one who was animated and inspired by the Divine spirit, but we also read in him the philosophy and history of human nature. He not only displays himself in the Gospel but he also reveals and explains certain laws and principles of spiritual life, which are of a universal character, and apply to all ages and climes. The Christ of all ages underlies the local Christ of Nazareth. The universal and typical Christ is mysteriously mixed up with the personal Christ, and makes him a valuable acquisition to all mankind. We believe that in him more than in any other person, is typified the model teacher. He affords the best representation of the character and relations of a moral teacher and a religious leader. What constitutes a leader, what are his essential characteristics, how he should teach and what, the true secret of his influence, in what relation he should stand to his disciples, the causes of his failure, all these we learn from the life and career of Jesus Christ. He is the true exemplar of a shepherd in the moral world. There are thousands of guides and teachers in the world, ministers, missionaries, schoolmasters, reformers. They are all doing his work and carrying out his idea and spirit, more or less. Every teacher in whatever sphere of work he may be engaged, and however humble his work, is only a partial and imperfect manifestation of the spirit of Christ. Throughout the teaching economy of the moral world we see his broken lights. What Christ did eighteen hundred years ago unto his disciples gathered around him, all moral leaders in all ages have done and are doing to their respective bands of disciples. We see in the religious world a hundred prophets and reformers, so many little Christs, only so far of course as they are moral teachers,—all rising gradually in merit and importance till they culminate in that grand central figure—The Christ. He is their towering representative. What he felt they must feel; what he said and did, they must say and do, if they are true to their vocation. As his was, so must their fate be. His experiences are their experiences, his trials, their trials. Are you a teacher? Are you involved in difficulties? Read the gospel and it shows you "parallel passages." Have you suffered odium and agony? So did Christ. Have you received honors in the midst of tribulation? Then look at the crown of thorns. Has solicitude for your people ever borne down your anxious heart and caused a sigh, for thankless toil? Recall those words of anguish—"O Jerusalem, Jerusalem." If ever a trusting disciple occasioned gladness, remember the picture of the disciple leaning on Christ's breast. When the most pretentious follower denies the leader in spite of boasted fidelity, the Gospel points to Peter as a similar instance. And above all, the betrayal of Jesus must always stand before the world as a typical picture illustrative of the treachery of a faithless disciple. It is indeed an honor to those who are engaged in the sacred work of teaching and preaching, to feel that they are co-workers and fellow-sufferers with Christ. Let it then be the ambition of all such men to live and die as he did, sacrificing themselves for the world's redemption.—(*Indian Mirror.*)

MRS. BAGSTER.

"As a shock fully ripe," at the great age of a hundred years, a loved and honoured saint of God has fallen asleep.

Mrs. Bagster, of Old Windsor, widow of Mr. Samuel Bagster, of Paternoster Row, whose name lives in honoured connection with the Bible publication. A death-bed testimony was not needed from Mrs. Bagster, she was preeminently a "living epistle," "known and read" of all; and how sweetly she *adorned* the *doctrines* she professed, would best, perhaps, be mirrored in the tender love and devoted care that surrounded her, and ministered every comfort thought could suggest. It might be said she was herself to the end, for in the last few weeks of her life the mind seemed only closing to earth, but as keen as ever when the precious Word was read to her, which she drank in eagerly, often repeating sweet texts and portions, to express her praise for all the way the Lord had led her. The two sweet hymns, "Guide me, O thou great Jehovah," and "There is a land of pure delight," were constantly repeated by her in her last illness, and a blessing was on her lips for all who had the honour to stand at any time round her death-bed. The end, on August 22nd, 1877, was perfect peace, and "until the day break," and the shadows flee away, we turned from her last resting-place on earth to wait our reunion "Till He come."

About a month before Mrs. Bagster's death the Queen graciously paid her a visit. Mrs. Bagster fully realized the honour conferred on her, and spoke to her Majesty of her royal ancestor King George III., whom she had so often seen in her young days. The Queen presented Mrs. Bagster with a beautiful photograph of herself, graciously adding her royal autograph in her presence. H.R.H. Princess Beatrice accompanied her illustrious mother; and about a week after H.R.H. Prince Leopold also visited Mrs. Bagster. A loyal family has, if possible, been made doubly loyal by the gracious condolence and tender womanly sympathy expressed by the Queen to those bereaved; rare and lovely flowers and ferns, sent by Royal command, were laid in the chamber of death, and when the mourners were assembled for the last sad rites, a message from the Queen was read, conveyed through her grace the Duchess of Roxburgh, to express her condolence with all the relatives of the deceased. A Christian on bearing of Her Majesty's visit quoted 1 Sam. xviii. 16.—(*Word and Work*).

BIBLE STUDY.

The following remarks in the American *Sunday-school Times* are worth repeating:—

He who would get the greatest good out of the Bible must be willing to work for it. The best things are not found on the surface. There is something to be gained by even a cursory reading of the Scriptures, but this is not to be compared with the results of intelligent, persistent study of the text. Every good Sunday-school teacher finds this out in the line of his ordinary work. It often seems to him as he takes up his next Sunday's lesson that there is not much in it to interest or to profit himself or his scholars: but as he examines the passage, statement by statement, and word by word, comparing Scripture with Scripture, and finding unlooked-for meanings underneath those which are more obvious, its fulness and its beauty grow upon him. The more he studies it, the more he finds in it, and the more he perceives before him as yet to be disclosed from it. If he gives much time to its study during the week, and then meets his fellow-teachers at the Saturday evening teachers'-meeting, to compare with them the results of their study and his, he is convinced that, whatever might be said of other lessons, *this* one is rich and precious beyond his expectations. Commonly a man enjoys and appreciates a Bible lesson just in proportion to the time he has given to its intelligent and faith-filled study. He who at any time says there is not much in this week's Bible lesson gives evidence thereby that he has not yet looked below its surface, or devoted much time to its study.

THE RESTFULNESS OF TRUST.

Where there is doubt there is unrest and anxiety. Where there is perfect confidence there is perfect rest. If we intrust precious goods or a particular secret to the keeping of a friend in whose honesty and good sense we have the utmost confidence, we are not full of uneasiness and troublesome fears lest he should lose these valuable possessions or betray the secret. We rest, trusting in his known discreetness and faithfulness.

One of the subordinate officers in the late war, who was under command of one of the most successful generals, has said that, when a battle was impending, the "boys" felt that the "planning was all right," and that the better they fought the sooner it would be through, and the victory won. That was faith. And it gave rest and courage.

Christ is our friend. He is wise and loving, faithful and true. We may intrust our best things to him, our cherished treasures and dearest wishes of our heart, and he will do what is for the best with them, best for us personally, and best for all. We may cast all our care upon him, and commit the keeping of our souls to him. He will comfort, teach and save us.

Christ is also our captain. If we trusted him more, and obeyed his commandments more promptly and courageously, we should have greater victories. We should neither be worsted in the little every-day skirmishes, nor vanquished in the great crisis battles of our lives.

When we can *see* every thing apparently favorable, and find all our surroundings bright and plentiful and comfortable, we restfully think and feel that we are in the care of One who is so good and true and wise and all-powerful. Our faith seems to be taking an invigorating tonic and becoming very strong, while we are really walking by sight and feeling, and hardly by abiding faith at all. Presently, perhaps, things grow dark. We are worried or indisposed or afflicted or bereaved; we are pinched by hard times, fretted by business, or perplexed by household cares; we are slandered or misrepresented, or tried by some mysterious, dark trial. We are apt to doubt then, and become restless, and ask, "Why is God dealing thus?" "Has he left me alone, and forgotten me?" Faith grows faint and wavers, and we are full of unrest and fears and questionings.

Christ is the same—yesterday, *to-day* and *forever*. Rest in him. Have quiet confidence in his wisdom, power, and love. Yes, rest. Do not fret or be feverishly anxious. Christ knows. He has planned your life wisely. Only do his will, day by day, as he gives you to see his will, "Rest in the Lord, and wait patiently for him."—*Western Advocate.*

THE WORK OF CHRIST.

In this light how does the work of Christ appear? Putting ourselves back in his position, and looking down, through history, what do we see rising up over this earth, to attest the practical power of his life? Behind him is the various pomp of heathenism,—the luxury of Babylon, the splendor of Nineveh, the grotesque greatness of Egypt—all set in relief against the little they had done for the noblest nature and the dearest interests of man. Behind him was the rich culture of Greece, whose literature, the resource of the intellectual, breathed nothing in behalf of the struggling masses, nothing to waken immortal hopes in the ignoble poor, and whose architecture was distinguished by no asylum or charity school. Around him was the vigorous power of Rome, that knew how to organize the State, how to build the palace and the forum, the coliseum, and the theatre, but not how to speak to, or legislate for, the finer wants and the eternal structure of humanity. But before him, called up at the bidding

of his breath, springing up in the pathway of his words which he scatters off into the centuries, see what new institutions rise,—homes more sacred and refined; churches whose spires point in every land to a common Father; hospitals in which obscure sufferers find wise and gentle care; institutions of beneficence that enfold the blind and the lame, the impotent intellect and the smitten frame, hopeless poverty and orphaned minds, in the embrace of a charity before unorganized on the globe. Laws begin to relax their sternness, manners to catch a kindlier courtesy, science to glow with richer hues, literature to swell with nobler puposes. And see how the evils and hardships of the world begin to stand out in a new light! How pain begins to be conquered in a spirit higher and sweeter than the Stoic taught; how unbelief is confronted with truth that charms its doubts away, how sick rooms are visited with tones, sweet as they are mystic, "Be of good cheer, I have overcome the world;" how graves are illumined with the words he uttered, that seem to have floated upward and inwoven themselves in the starlight and arches over the cemeteries of Christendom, "In my Father's house are many mansions;" and how bereaved ones hear a call, as from one bearing the peace, as well as authority, of the skies, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!" Such, in the light of history, are Christ's relations to humanity. Everything noblest in our institutions, highest in our public principles, most just and noble in our law, sweetest in private character, most elevating in our ideas and hopes, can be seen to radiate and diffuse itself over the best portion of the earth from his personality. Strike him out from his few months' ministry in Palestine, and all these elements and facts which vivify society and ennoble our life disappear, as the rays of light would vanish if the sun should be quenched.—*T. Starr King.*

THE BIBLE CANNOT BE PERVERTED.

The Bible becomes really incapable of being perverted by the interpolation of texts, by the extraction of texts which stand properly in their places, so that the revelation shall be made to teach another doctrine than that which it ought to bring from God. We do not think of this, perhaps, as often as we should.

We hear so much said of this suspected text, and that doubtful passage, of this probable interpolation from the margin, and of the long quarrel which scholars have waged over that Greek letter, mark, or accent, that we sometimes forget that God, in his constitution of the Bible, has made it impossible to seriously pervert it. Of course there will be erroneous transcriptions. The hand of the scribe is not inspired. Of course there may be here and there insertions, of a marginal note, written into the text. Of course there may be a word dropped out, or a vowel omitted, in one passage or another. The eye of the scribe will sometimes fail to discern distinctly what it sees or what it omits; and there must be of necessity more or less liability to minute error in making copies of so many writings. But the great course of doctrine can not be eliminated from the Scripture, except as you tear the whole fabric into tatters. It is interwoven, every part within the other—story, law, precept, proverb, the biographies of Christ by the evangelists, and the argument of Christ by the apostles, and the vision of Christ in the Apocalypse; until, if you throw away one part, you must equally throw away many others. You may get rid of the story of Balaam; though, if you do, you will miss one of the most picturesque and impressive stories in all the Old Testament. But what then will you do with the references to him in Micah, in Peter, and in the Revelation? You may get rid, perhaps, of the miracle in the passage of the Red Sea, and suppose a mere shift of wind when Pharaoh's army was so divinely destroyed. But what then are you to do with the song of Moses and of Miriam? and what with the seventy sixth psalm, and the one hundred and sixth, and the one hundred and fourteenth? and what with the "song of Moses and the Lamb" in the crowning book of the Apocalypse? They are interbraided, like threads that have been woven so closely together that you can not tear them apart, except by destroying the fabric. You can not extract one and leave the rest, with any ingenuity or by any force.

Thus it fares with the difficulties in the Biblical text, of which skeptics have sometimes made so much. Necessarily, always, by the manifold constitution of the Scripture, they must amount to very little. They are like scratches on the stones of the Milan Cathedral; like the breaking of a single pane of its pictured glass, or one of its five thousand statues. The great structure stands unimpaired, shining, imperial, in the serene Italian air. The Bible stands, majestic, unfractured, in the same way. You may take away a vowel here, or throw away an accent there; you may pick up a word which has been dropped, or throw out a word which has been added; but God in his wisdom has made it so multiform, so many-sided and various in its parts, and has interwoven each part so perfectly with all the others, that you can not destroy it, except by annihilating its whole structure. The Jewish counting of words and letters insured extraordinary accuracy to its copies. But no inaccuracy could touch its life, unless it were repeated hundreds of times.—*Rev. Dr. R. S. Storrs.*

RICHARD WEAVER AT WELLINGTON, SALOP.

On Friday, Sept. 1, a monster tea-meeting in the New Hall, Wellington, brought the second series of Mr. Richard Weavers evangelistic services to a close. Although many years had elapsed since his last visit to Wellington, his reception was a most gratifying and enthusiastic one, and the joyful and expectant looks of the immense concourse proved that the impression then made had been a most lasting and salutary one.

Nor can we wonder at the powerful influence which this remarkable man exercises over all those with whom he comes in contact. The indefinable charm of his style and manner; his quaint, simple, Biblical language, rising ever and anon into flights of eloquence that might appear inexplicable from one so untutored, did we not remember that he has sat at the feet of the greatest of all teachers; the rich vein of humour and originality which pervades his speech; and above all, his intense, burning anxiety for the salvation of souls:—all these combine to make him one of the most acceptable and successful of modern preachers.

From the very first it was evident that the Lord was with him, and that He purposed doing mighty things by the mouth of his servant; but it was chiefly towards the close of the second series of services, while the speaker, in words of burning eloquence, was "reasoning of righteousness, temperance, and judgment to come," that the mightiest manifestation of the Spirit took place; the cry went up, "What shall we do?" The scenes which followed were solemn and impressive in the extreme. Strong men, bowed with intensity of sorrow, weeping like very children; women, little ones, thronging the inquiry-rooms, eager to be pointed to the Saviour. Many hours were spent by the workers in this sweet privilege, and much blessing was experienced.

It may truly be said that such a revival has never taken place in Wellington before. The whole town has been shaken to its centre; scoffers have been silenced, hardened sinners reclaimed, and Christians quickened into renewed life and activity.

Much testimony was also borne to the faithful and successful labours of Mr. Somerset Gardner, a young evangelist associated with Mr. Weaver in the late services, and who has gained the affections of the inhabitants of Wellington to an extraordinary degree, when we consider the very short time he has sojourned amongst them. Most efficient help was also rendered during the mission by Mr. M. N. Mody, a converted Parsee, who, like the disciples of old, has abandoned all for the sake of the Master he loves so well.—(*Christian*).

FAMILY PRAYER.

Wherever a family lives there should be a house of prayer—however humble the family, however small the house. Every father of a family is proper head of his own house, and as such should conduct the family prayer; and that, if possible, every morning and evening. In some cases, where a man has to be at work very early in the morning, or very late at night, this may not be possible. In such cases let the wife take his place; but it is far better when all can join, and the father can take the lead.

The Bible ought to be read in every family too. If there be time for no more than a few verses, still let them be read, and read daily. If the father or mother can or will say a few words of explanation, so much the better.

There is no difference whatever in this matter of family worship between rich and poor. Whether there be servants in a house or not, and whether the servants be many or few, still home is home, and every home ought to be hallowed by prayer. When the family meet in the morning, let the first thing be to pray together. Have they not enjoyed a night's rest since they said good night to one another? Has not each been watched over and preserved? And shall they not join in thanking God? And are they not about to separate for the day's duties, and perhaps trials? Shall they not at first kneel down together, and ask God's protection and blessing?

When the family parts for the night, have they no enjoyed another day's mercies? Shall they not thank God together for them? Not one single comfort has any one of them had throughout the day but by God's gift; by Him every want has been supplied, and from him has come all help, all strength. Shall He not be thanked, and be thanked by all together?

And has there been no sin? Have there been no faults even among the different members of the family towards one another? No faults of temper or speech? And is it not right that all should kneel together and ask forgiveness for Christ's sake? Family prayer is a great duty, a great comfort, a great bond. It serves to knit together all in the house. It makes them one. It will bring down blessings from God; "for them that honour Me," saith the Lord, "I will honour;" and that was especially said with regard to family religion.

Do not neglect family prayer. If you have it in your house already, let it be a daily thing, and try to make it real, earnest, and spiritual; God by His Holy Spirit will help you in this. If you have neglected it hitherto, neglect it no longer. You know not what blessings your house may lose by not being a house of prayer.—*Artisan.*

TEACHING CHILDREN THE NEWS.

Miss Mitchell, teacher of the first grammar grade in the Washington School, Pittsburgh, Pa., has introduced a new and brilliant feature in her school exercises. It is a discussion of the news of the day between the pupils and the teacher, the first half hour of the morning being devoted to that exercise. The words, "The Bulletin," are drawn on the blackboards in large German text letters, and immediately below, in newspaper style, are head lines similar to those employed by daily papers in giving the points of the most important news, and then each head line is taken up by the school, and a general interchange of views takes place between the teacher and the pupils. The *Bulletin* is the daily paper of that room, and an editor is elected by the school every month, whose duty it is to examine the Pittsburgh papers every morning, and write down on the black-board, before school hours, the points for discussion, to give a head line resume of the news of the day, as it were, and if the editor exhibits capacity for the work intrusted to him he is often re-elected to his high position. Of course the discussion does not take in news of every description, but only of the most interesting character. It includes foreign news, editorial topics, local news, etc.—(*Chr. Advocate.*)

A MINISTERING SPIRIT.

Pure religion and undefiled is "ministering,"—the opposite, "being ministered unto." It is b ing over the morning paper to another for first sal. It is vacating a pleasant seat by the fi one who comes in chilled. It is giving up the restful arm-chair or sofa-corner for one w weary. It is "moving up" in the pew to let th comer sit down by the entrance. It is rising your place to darken the blind, when the sun stream in too brightly upon some face in the It is giving your own comfort and convenience time, for the comfort and convenience of an This is at once true courtesy and real Christi If we mean to copy the spirit of the Master, we be ready, in every relation of life, and at every of the day, to give up being waited upon, a practise this self-sacrificing, beneficent and "tering," graciousness of spirit and conduc *Stone.*

TELEGRAPHIC NEWS.

London, November 2nd: Latest news fro war in Bulgaria states that General Zim manding the Russian Army in the Dobruds ing with his forces towards Kuzzun to the e which fortress he intends investing.—No a received of the operations around Plevna fo past, but it is believed that the Russians a have now completely invested the place official despatch states that in the late bat and Teliche the Russians altogether took troops and 200 officers prisoners.—Chefket Randomirze, and is being pursued by Ra The total losses sustained by the Russian October amount to 62,000 men.—The P the mobilization of 165,000 Turkish Rese conscripts.—Advices from Armenia stat sians have occupied Kuprikoi.

3rd: Advices from the seat of war in that Chefket Pasha has taken up a positi on the Orchanie Road, which he is fortify from Armenia states that a large Russian led at Hassan Kaleh.

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4th : The greater part of the Russian Army which co mmands the line of the Jantra has been wi h-drawn, an sent to assist the Russian force before Plevna.—A Ru sian official despatch has been received, which states that th Russians have occupied Tetewen, near Orchanie, and tha the occupation involves a loss to the Turks of seven large and thirty small entrenched positions, besides much booty. —The Russians have also occupied Lukowitza, situated t the south-west of Plevna.—Latest accounts of Chefket Pasha's movements state, that he is retreating in the direction of Orchanie.—The Russians are making preparations to invest Erzeroum.—OBITUARY.—Field Marshal Count Von Wrangel, of the German Army.—A Russian official despatch has been received which states that the Russians are nearing Erzeroum and that their advanced Guard is within twelve miles of the city. The same despatch also states that Russian troops are concentrating before Deveboyun to the east of Erzeroum, where Ghazi Ahmed Mukhtar is strongly entrenched.

5th : The Cape Mail brings intelligence that Sir Bartle Frere, Governor of the Colony, has issued a Proclamation deposing the Kaffir Chief Kreli and annexing his territory (Kauskei) to the British Empire.—Advices from Armenia state, that a heavy fall of snow has prevented the Russian troops stationed at Olti from marching to turn the Turkish positions at Erzeroum.

Paris, 5th : M. Pouyer Quertier is engaged in forming a New Ministry. M. Pogue has been selected to fill the post of Minister for Foreign Affairs.

London, 6th : Stormy weather which has set in is checking the advance of the Russian Army of the Dobrudscha on Silistria. The Turks have been strongly reinforced at Orchanie.—Latest advices from the seat of war in Armenia state that the Russians have commenced the siege of Kars,—The *Daily Telegraph* states that the Russians on the 5th instant made an attack along their whole line on the Turkish positions at Deveboyun where Ghazi Ahmed Mukhtar is strongly entrenched, and that the Turkish centre was broken and compelled to retreat. During the engagement, which lasted ten hours, Ghazi Ahmed Mukhtar was slightly wounded.

Paris, 6th : MORN.—The Ministry formed by M. Pouyer Quertier is not acceptable to the Republican party.—The elections of Councillors are generally favorable to the Republicans. M. Fouquet has defeated the Duc de Broglie.—APT.—With the exception of M. Pouyer Quertier the members of the new French Ministry are all unknown men, and their appointment is considered as transitory.

Washington, 6th : The United States House of Representatives has adopted the free coinage of the standard silver dollar, making the same legal tender.

London, 7th : The *Morning Post* states that the Turks have abandoned Erzeroum, which place has now been occupied by the Russians, and that the Turks are retreating on Erzinghan and Trebizonde.—A rumour is current, that a conspiracy has been discovered in Constantinople, and that several arrests have been made in consequence. The Mansion House Indian Famine Relief Fund has closed. The subscriptions amount to £146,000.

Paris, 7th : The Ministry which M. Pouyer Quertier was favouring to form has collapsed. The former Ministry therefore remain in office.—Marshal MacMahon has solely disclaimed any intention of resigning the presidency of the French Republic.—The reopening of the Senate and Chamber of Deputies to-day was of an unimportant nature.—M. Jules Grevy has been elected the President of the Chamber of Deputies.

London, 8th : A despatch has been received from Ghazi Mukhtar in which he admits having fought an engagement with the Russians at Deviboyun on the 5th inst, and that the Turks subsequently retreated to Erzeroum.—(The above evidently refers to the action which the *Daily Telegraph's* Correspondent wired). A Russian official despatch states that the Russians captured one hundred wagons and carried off a large number of cattle from the enemy at Wratza situated to the south of Orchanie.—General Skobeloff telegraphs that on the instant he approached the Turkish positions to the south of Plevna and commenced cannonading them.—The Russian Army Corps in the Dobrudscha, commanded by General Zimmerman, is apparently about to settle down in winter quarters at Kustendjie.—A German Clerk has been murdered near Adrianople, and the intervention of the German Ambassador at Constantinople is making enquiry into the matter.—A official despatch states that on the 4th inst. Loris-Melikoff defeated the combined forces of Ghazi Mukhtar and Ismail Pacha at Deviboyun. The engagement lasted nine hours, when the Turkish troops fled in disorder from their position.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva*, 5th :

From Bombay.—Mr and Mrs J S Mackintosh and two infants, Mr and Mrs Hall and three children, Dr Rankin, Mrs Palmer, Mrs [illegible], Captain Brent, Mr F Turner, Mrs Holmes, Mr [illegible] Mrs Whitmore and two children, Mrs Whitley, Mrs Henderson, Mrs Garner, Mr J S Hook, Mr J T Adams, Mr P Mannering, Capt Oxley, Capt Morant, Lieut J R Campbell, [illegible].

From Marseilles.—Mr A Agelasto, Capt C W G Godfrey, Capt Hamilton Mr Winter, Mr C F H Shaw, and Mr A M Saunders. Mr E I D Walker.

From Brindisi.—Mr and Mrs Woodward and Miss Harris Mr Malcolm Stevenson, Mr and Mrs Wickham and child, Mrs Collins and three children.

PASSENGERS ARRIVED.

Per P. and O. Str. *Australia*, 8th :

From Southampton.—Colonel and Mrs Burn and infant, Mr and Mrs McDonald, Colonel Benyon, Mrs Cox, two Messrs Corbet, Mrs Stevens, child, and infant, Miss McPherson, Major and Mrs Fryer, Mrs Richard. Miss Doyne, Mrs Davidson, child, and infant, two Misses Davidson, Mrs and two Misses Carmichael, Mrs Hawthorne, Mrs and two Misses Hicks and infant, Mrs Worseley and infant, Miss Poulden, Miss Brooks, Mr Francken, Mrs Dodd and infant, Mrs Spence and infant, Mr and Mrs Westland, Major the Hon J H and Mrs Fraser, Mrs W Stevens, Colonel and Mrs Wardrop and child, two Messrs McCann, Mrs Hillum, Mrs Cooke and infant, Mrs Shewell, two Misses Dunsterville, Mrs Burney, Mr C Richards, Mrs McEwen and infant, Major and Mrs McNaughten, Miss Gurstin, Mrs Poynter and infant Mr and Mr Reinholt, Captain W H B Peters, Miss Plumer, Mr Hadaway, Mr Edmunds, Mr Hildebrand, Miss Thomas, Miss Sturge, Colonel Shewell, Mr and Mrs Sinclair, Mrs Snodgrass, Mr Atkinson, Mr Kevurn, Mr H Temple, Mr Evans, Mr T Spencer, Mr G L veday, and Mr D Eyre.

From Venice. Mr Drysdale, Sr Ziffe, Col Clay, Mr W Grant, Mr M Grant, Mr C Vewill, Mr and Mrs Crosthwaite, Mrs and Miss Burlton, Mr Lethbridge, Miss Swaine, Mr and Mrs Palmer and infant, Mr Kugler. Mr H S Cox, Mr Kibble, Mr R R Dougall, Mr A Cohn, and Mr C Sutton.

From Brindisi.—Mr D Lindale, Mr Wood, Mr T H ndford, Mr E fenkinson, Mr W W G enn, Mr Lambert, E Hardwicke. Major Shaw, Mrs Young and child, Mr McDonald, Mr McKillican, Mr Cooper, Mr Lyne, Mr F Farrant. Mr Lawson, and Miss Nicholls.

From Suez. Mr Rolli, and Mr Schmer.

From Aden.—Mr Critchley, Mr Kenealy and Mr C DeSouza.

Domestic Occurrences.

MARRIAGES,

MANSELL—MONELLE—In Bombay, Nov. 3rd, by Rev. Geo. Bowen, Rev. Henry Mansell, M A of Lucknow, to Nanise Monelle, M D, of Hyderabad, Deccan.

FULLER—LORD—November 5th, at Malegaon, by the Rev. W. A Roberts, assisted by Rev. F. Mccartney, Charles Fearon Fuller Lieutenant R E., R A, to Emma Eliza, only child of Colonel Lord, 13th Regiment N. I.

DEATHS.

ANDEEN—November 1st, at Ahmednuggur, Mr. John Andeen, Band Master, H. M's 15th Regt. N. I. aged 42 of Bronchitis. Sincerely and deeply regreted.

READ—November 2nd, at Elphinstone Circle Sam. W. Read, formerly of the Old Bank of Bombay, aged 50.

READING—Nov. 3rd, at Byculla, Mary Ann, wife of H. H. Reading.

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th Nov. 1877 at the new rate.

Rev. S. B. Fairbank, 7th October 1878, Rs. 7-10; Dr. C. Joynt, 31st Dec. 1877, Rs. 7-8; Captain H. Paddon, 30th September 1877, Rs. 3-4-8; Abel, S Malhar, 22nd November 1877, As 8; Rev. Geo. English, 31st December 1877 Rs. 5 4; Rev. L. Bissell, 31st December 1877, Rs. 9-4; O. W. Jones, 11th January 1878, Rs. 1-15; G. F. Davidson, 12th February 1878, Rs. 2; Mrs. F. L. Russell, 1st December 1877, Rs. 7-10; J. Cookson, 1st December 1877, Rs. 2; J. G. Tomlinson, 3rd January 1878, Rs. 1; Dr. Shield, 30th November 1877, Annas 8; Mrs. Baird, 30th November 1877, Annas 8; E. Brown, 23rd December 1877, Rs. 1; J. F. Walker, 30th November 1877, Rs. 1; J. Crisp, 30th November 1877, As. 8; Mrs. C. Williamson, 30th November 1877, Rs. 1.

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